

AN APOLOGY

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FOR

MOHAMMED AND THE KORAN.

BY

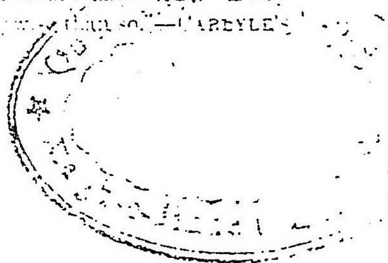
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AUTHOR OF THE 'LIFE OF ALI PACHA OF JANINA;' 'OUDE VINDICATED;' 'KOORG AND ITS RAJAHS;' 'AIDE MEMOIRE TO THE HISTORY OF INDIA;' 'HISTORICAL CLASS BOOK,' AND VARIOUS EDUCATIONAL WORKS.



Contents:

"I confess I can make nothing of the critics in these times, who would accuse Mohammed of deceit *prepense*; of conscious deceit generally, or, perhaps, at all; still more, of living in a mere element of conscious deceit, and writing this Koran as a forger and a juggler would have done. Every candid [illegible] will [illegible] the Koran [illegible] otherwise than so."—CARLYLE'S WORKS, Vol. VI., p. 214.



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was under the sway of the Emperors of Constantinople. The shores of the Persian Gulf, the countries watered by the Tigris and the Euphrates, and the southern provinces of the Peninsula, acknowledged the supremacy of the Chosroes of Persia. A portion of the coasts of the Red Sea to the south of Mecca was subject to the Christian kings of Abyssinia. Mecca and the all but inaccessible countries of the interior had preserved their independence. The political state of the country necessarily determined, to a great extent, the religious belief of the inhabitants. Thus, where the Greek and Abyssinian authority prevailed, there Christianity had the ascendancy; the doctrines of the Magi and that of the Manicheans, both of which recognised two antagonistic principles, were predominant in the Persian provinces, while everywhere else idolatry held unbounded sway. In the first ages the Arabs had adored one supreme God (Allah Taala) creator of the heavens and the earth, but subsequently, had abandoned that worship and raised temples for the adoration of demons, sons of God, who, residing in the planets and fixed stars, governed the earth. These Gods were not universally adored throughout the country; each tribe, each family had its particular divinities, its Lares, in fact, in honour of which even human victims were immolated. The Arabs believed neither in a future state nor in the creation of the world, but attributed the formation of the universe to nature, and its future destruction to time. Debauchery and robbery everywhere prevailed, and since death was regarded as the end, strictly so called, of existence, so was there neither recompense for virtue nor punishment for vice. A like moral and religious corruption was to be found among the Christians and the Jews who, for ages had established themselves in the Arabian Peninsula, and had there formed very powerful parties. The Jews had come to seek in that land of liberty an asylum from the persecution of the Romans; the Christians had

also fled thither in order to escape the massacres occasioned by the Nestorian Eutychianism* and Arian discussions. It is not easy to conceive of anything more deplorable than the condition of Christianity at this time.† The scattered branches of the Christian Church in Asia and Africa were at variance with each other, and had adopted the wildest heresies and superstitions. They were engaged in perpetual controversies and torn to pieces by the disputes of the Arians, Sabellians, Nestorians, and Eutychians, whilst the simony, the incontinence, the general barbarism and ignorance which were to be found amongst the clergy caused great scandal to the Christian religion, and introduced universal profligacy of manners among the people. In Arabia the deserts swarmed with ignorant and infatuated Cenobites, or recluses, wasting their lives in vain but fiery speculations, and then rushing, often armed, in mobs into the cities, preaching their fantasies in the churches, and enforcing assent to them by the sword. The grossest idolatry had usurped the place of the simple worship instituted by Jesus—that of an all-wise, almighty, and all-beneficent Being, without equal and without similitude; a new Olympus had been imagined, peopled with a crowd of martyrs, saints, and angels, in lieu of the ancient gods of paganism. There were found Christian sects impious enough to invest the wife of Joseph with the honours and attributes of a goddess.‡ Relics and carved and painted images were objects of the most

* The doctrine of Eutyches, a famous Greek heresiarch of the fifth century, who taught that the divine and human natures of Christ, after their union, became so blended together as to constitute but one nature, the human nature being absorbed by the divine one, as a drop of water is by the sea.

† In fact, the corruption of the teachers of Christianity had alienated the popular mind. "Their lies, their legends, their saints and their miracles, but, above all, the abandoned behaviour of their priesthood, had brought their churches in Arabia very low" (Bruce's 'Travels,' vol. i. p. 501).

‡ The so-called Marianites are said to have even attempted the introduction of an heretical Trinity by substituting the Virgin for the Holy Ghost.

کتاب

میزان الحق

حکمت جواہرات سے بہتر اور کوئی مرغوب چیز
اُس کے برابر نہیں ہو سکتی ہے
قول سلیمان

پنجاب ریلیجس بک سوسائیٹی لاہور کیواسطے

چرچ مشن کانگریگیشنل پریس الہ آباد میں چھاپی گئی

سنہ ۱۸۹۲ء

نے اپنی معرفت کے بموجب مصلحت نہ جانا کہ عالم کے فرقوں اور قوموں کے تغیّر و تبدیل کا
مطلب اور سبب و وقت بیان کرے تو اسی سبب سے آدمی اکثر اوقات امورِ الٰہی و گردش زمانہ
کے درک و دریافت میں حیران رہتا ہے خلاصہ ایسی باتوں کے بھید خدا ہی جانتا ہے اور بس
ہاں انجیل کے کلام بموجب اتنا کہہ سکتے ہیں کہ خدا تعالیٰ دین محمدی کے ظاہر ہونے اور
پھیلنے کا دو سبب سے مانع نہ ہوا اوّل یہ کہ اس طریق سے عربستان اور شام و مصر کے
مسیحیوں کو جو محمّد کے زمانہ میں انجیل کے طریقہ سے دور پڑ گئے تھے تنبیہ کی جائے تاکہ اور زیادہ
دور و مہجور نہ ہوں ثانیاً یہ کہ جہان میں بت پرستی کا دین زیادہ مشتہر ہو اور دوبارہ
زور آور نہ ہو جائے لیکن معیّن وقت میں اور جب مسیحی لوگ پھر سچے ایمان کی طرف رجوع لائینگے
اور اکثر انہیں سے انجیل کے گرویدہ ہو کر اُسکے حکم پر چلینگے تب خدا تعالیٰ اس تنبیہ کو اٹھا لیگا
اور ان وعدوں کے بموجب جو خدا نے کتب عہدِ عتیق و جدید میں خصوصاً یشعیاہ کے
۶۰ باب کی ۶ و ۷ آیتوں میں اور ۱۹ باب کی ۲۳ و ۲۴ و ۲۵ آیتوں میں کئے ہیں آخر زمانہ
میں اکثر محمّدی مسیح پر ایمان لا کر مسیحی جماعت میں ملجائینگے اور یشعیاہ کے دوسرے باب کی
پہلی آیت سے ۵ تک اور ۴۹ و ۶۰ باب میں مفصّل مرقوم ہے کہ آخر الامر انسان کا
تمام سلسلہ کیا بُت پرست کیا محمّدی اور کیا یہودی مسیح پر ایمان لا کر جانینگے کہ راہ
اور حقیقت اور حیات صرف وہی ہے اور بس اور اُسوقت مسیح کا وہ قول پورا ہوگا
اُس نے یوحنّا کے ۱۰ باب کی ۱۶ آیت میں فرمایا ہے کہ ایک گلہ اور ایک گلہ بان ہوگا
پھر فلپیوں کے ۲ باب کی ۱۰ و ۱۱ آیتوں میں مرقوم ہے کہ ❖ یسوع کے نام پر کیا